

A
S E R M O N

Preach'd at the
Cathedral Church

O F
St. P A U L's,

On *May* 29. 1699:

B E F O R E
The Right Honourable the
Lord Mayor,
A L D E R M E N
A N D
C I T I Z E N S.

By *T H O. M O R E R*, Rector of
St. Anne, &c. Aldersgate.

L O N D O N,
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SEP 20 1800

And I will refer to Judge at the first and say
Consider as at the moment

And the subject be immediately taken up for the
ning of the day

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ning of the day

The Right Honourable the Lord Mayor

ALL DEER MEN

CITIZENS

of the Corporation of the City of London

Delivered

Isaiah 1. 26.

And I will restore thy Judges as at the first, and thy Counsellors as at the beginning.

AS the great Work of this Holy Pen-man is Prophecy, so for the most part it is about Spiritual Things; and his main Design is to speak of the long-desired Revolution and *Restoration* of the Church under the Government of Messias.

And this Subject he immediately enters upon in the beginning of the next Chapter, *Ver. 2, 3, 4.* wherein he sets before us the Glories and Advantages of that Constitution; the General Conflux of most Nations to this New Temple; the Willingness of the People to learn and practise the Duties of Religion, and readiness to invite their Neighbours to do so too; together with the Happiness attending it, signified by the Peace, good Disposition, and sweet Temper, among such Professors, whose Principles would direct them to lay aside all Animosities, and not suffer them to War and quarrel with one another. And tho' now under the Estate of Christianity, to which the Prophecy had an Eye, there is not that Universal Silence of the Sword, and other Arms, as might be expected, and was at that time when the Author of it was born, *The Prince of Peace*; yet this is owing to Humane Frailty, and the violent Passions of Men, which tho' in Obedience to the Gospel, we all renounce at our Baptism, yet they generally over-rule, and we submit to 'em. This, I say, is the great Work of *Isaiah*, the Glory and Extent of the Empire and Religion of Messias, in opposition to the Jews, who were confined within narrow Bounds, and whose Condition was for the most part Military and Unhappy, because of the frequent Wars they were forced to ingage in for the Defence

Defence of their Worship, and to secure Conscience against the Insults of the Infidels.

Yet it is evident, according to the way of Holy Writ, (wherein there are many Intermixtures of Religious and Worldly Matters) that he insists on a nearer Subject in this Chapter, and directs his Discourse to the Jews with respect to their Civil Capacity, as they made up a *State or Nation*, and as such to be punished or prospered in a way suitable to their Polity; a Way that concerns only this World, to which all these Appointments or Governments are limited, tho' both Governours and Governed are apart to make another Account hereafter, and Personally Answer for their present Actions or Counsels.

Here then in the first place he charges them, as a *Nation*, with many Sins of frightful Complexion, *Injustice, Violence, and Rebellion*. *Ver. 4. 21, 22, 23.* The Ground of all which was a real Disbelief of what they profess'd; and notwithstanding their fair Appearance, and Pretensions of Holiness, yet plainly they dissembled in what they said and did. They used Religion only for Secular Ends, and put on this Sacred Veil to no other purpose than to cover their Vices. They fasted, but it was for *Strife, and Debate*, and to *smite with the Fist of Wickedness*. They offer'd *Incense*, but it was *Abomination*. They spread forth their Hands, but *Hands full of Blood*. They pray'd to God, but like them in the Poet, to patronize their Villanies; And, as our Lord speaks of the Pharisees, at the same time they *devoured Widows Houses, and*

Ver. 14. *for a shew made Long Prayers.* All which proves that either they believed no God at all; or, which is no less Atheism, denied him to be what He is, *All-knowing, Righteous and Pure*; Attributes, which being admitted, would quickly put a stop to all these Religious Cheats. In a word, their Claim to the True Religion did but aggravate their Wilful Abuse of it, and their Hypocrisie ripen'd both their Sins and their Ruine; two things that commonly go together. And therefore, as in *Ver. 7.* they had experience of this a little before, when *their Country was desolate, and their Cities burnt with fire*—

meaning the Destruction wrought by the Syrians in the preceding Reign. So we find another Calamity threaten'd, V. 24. *Therefore saith the Lord, the Lord of Hosts, the mighty one of Israel, Ah, I will ease me of my Adversaries, and avenge me of mine Enemies.* Which was made good in the Reign after by the Oppressions they groan'd under, when the Princes of *Babylon* became their Masters.

However God in Judgment remembered Mercy. And tho' their Sins called for this Misery, and that their Provocations were so great, as to force him to afflict them with the *Assyrian* Bondage; yet his Compassion was also great, and this sad Message by the Prophet shall be close follow'd with a Promise of Comfort, especially to the few Righteous among them, who, tho' involv'd in the general Distress of their Country, as making all, both Good and Bad, one Civil Society, yet they should be used only as Gold and Silver, which is not consumed, but purified in the Fire; as this Captivity should make them better, and be employ'd as a means to cleanse them of their Pollutions, or rather rid them of those wicked Men, whose Sins brought that Vengeance on the Nation. And this is what was intended by those Figurative Expressions in the Verse before, *And I will turn my hand upon thee, and purely purge away thy Dross, and take away all thy Tin.* Which being done, then comes in the Deliverance, the Blessing of thy Text, *And I will restore, &c.* which was effected by *Zerubbabel*, who recovered the City, and rebuilt the Temple.

Ver. 25.

For the better understanding of the Prophet, 'tis necessary to do Two things.

I. *Examine what this Ancient Constitution was* he refers to.

II. *Whereto the Happiness consists in being restored to that Constitution.*

I will restore thy Judges as at the first, and thy Counsellors as at the beginning.

Let us examine what this Ancient Constitution was the Prophet points to, or the means to make 'em happy. And

in order to this, it will lie upon us to consider a little the Importance or Signification of those Two Terms, *Judges* and *Counsellors*, the clearing of which will be serviceable to us.

Κὶ ὁμοίῳ τῆς κερτῆς ἐν τῇ συμβουλῇ ἐν. So the Septuagint. The first of which properly means *one* able to *discern* and *distinguish*; who knows what is good and bad, right and wrong, and the like; and hath by Nature, Study, or long Experience so much Skill and Judgment, that when any Point is laid before him, he can remove the Perplexities, or matter of Doubts and Disputes which arise between contending Parties, and shew which side it is that deserves the Preference. And this being the requisite Qualification of him who at any time is appointed to end Controversies between Man and Man, he that hath this Trust is called *κερτῆς*, a *Judge*, that his Name might remember him of the Caution and *Discretion* he is to use in all these Cases.

But here 'tis construed not so much a Word of Capacity, as of Pre-eminence and Power: And tho' the Power supposes this Capacity, (and where it is otherwise, they are in a very miserable Circumstance who are subject to that Power) yet we are now to lay aside the Etymology and Grammar of *κερτῆς*, and take it as an *Order*, and not a *Faculty*.

Being then restrained to the Government of *Israel*, to whom the Prophet speaks, it appears from *Josephus*, that all the Princes and Rulers of that People, from the Death of *Joshua* to the Election of *K. Saul*, had this Name. *All this time*, saith he, *hath been called the time of the Judges*. So the Book which contains the History of their Actions, is Entitled *κερτῆς*, as in the Hebrew *Shophetim*. And in the Account of the several Reigns therein recorded, it is said that such a one *ἔκρινεν τὸν λαόν, Judged Israel at that time*.

But we must go a little higher than this; for we find that even *Moses* himself had the same Title in that Oration *St. Stephen* made the *Jews* just before his Death, where, reciting the Passage in which *Moses* endeavoured to reconcile two of his Brethren, one of whom ill requited him for his Pains, demanding peevishly, *Who made him a Judge and a Ruler over them?* *This very Moses*, saith the Martyr, *whom they re-*

sed, saying, Who made thee a Ruler and a Judge, the same did God send to be a Ruler, &c. Acts 7. 35.---- 'Tis true, the Holy Man, or at least St. Luke for him, uses another Greek word, and calls him *δυσκρίτης*, which in sound varies, but hath the same signification, and both are translated *Judge*. And all the difference is, that *νομός* seems of larger extent, and intends him a Person with ability to *discern* without determining the Subject; whereas the latter word as a Species, is confined to Legal Causes about Property or Criminal Actions. Tho' after all, there may be no more than a gradation in the Terms, the one to hear and examine the Suit, and the other to end it by Sentence. The first bespeaks his *Skill*, the last his *Integrity*. And as *νομός* makes him a *Judge*, so *δυσκρίτης* supposes him *Righteous*, and that he will take special care to execute Justice without Prejudice, Partiality or Favour, as Law and Conscience shall direct him. However both the words center in the Supreme Magistrate: And altho' by Delegation or Commission the Trust is reposed in some of the Subjects whose capacities will bear it, yet originally the Power is lodged in the *αρχή*, as St. Stephen explains it, and the word denotes the Sovereign Prince or Ruler, by whatever name we distinguish him, such as *Moses*, *Joshua*, and their followers the Judges were who had Kingly Authority, and sometimes the name, and as other Monarchs under God, governed the Children of *Israel*. And to these the Text refers, as being the first to whom the Title of *Judges* was given. Judges 17. 6.

Long before this, indeed, the Patriarchs were as Absolute as any Emperour after them. They were Kings, Priests and Judges: They had Life and Death in their hands: They made War and Peace as they saw good; and acted Independently, or without being awed by any humane Power above their own. And of this we have a pregnant Instance in *Abraham*, who was going to Sacrifice his Son without any open Reason, but that of his Will. He also armed his Servants, and fought and beat the four Kings who had taken his Kinsman Prisoner, yet his Army consisted of no more than Three hundred and eighteen Men: which, as it shews himself

himself to be no Mighty Potentate, yet beating his Enemies with these, it proves the other four Princes weaker than He, who notwithstanding are called Kings and they had routed five other Kings before. Plainly in those days, their Dominions were small. The Patriarchs had no more Subjects than Servants and Children: And had all the Heads of Families been as they were, so Righteous, so void of Ambition, so little Covetous, so free from Revenge, and the like; those supposed Combinations, or closing of lesser Families to oppose the greater, and the final Election of one among them to keep Peace among the whole, and give a timely Check to any aspiring Spirit, who had otherwise grown too big for the Interest and Safety of his Neighbours; this Politic Union, I say, had been kept out of doors, and we had wanted no Authority but that of Fatherhood to govern us. But Pride and Avarice, Violence and Licentiousness in some, attempting more Elbow-room than others were willing to give em; this fright'ned former Ages into the refuge of Associations, Covenants, Laws and Rulers; by the help of which, the feeblest Arm might be able to wrestle with the strongest, the meanest sort to cope with the greater, and every Man and Woman either protected or relieved upon the Encroachments of these Intruders, who else were ready to molest them.

Where the True Religion had no Influence, the Necessity was too visible to engage Men to these Combinational Projects. And the Reason at last reached, not only Private Families, but the Governments also themselves into which they were united; one State being forward enough to devour another, as the particular Houses, Clans and Tribes had attempted before. Which constrained even them to part with their own Power, and by consent to intrust it with one common Sovereign, to be secured against this Danger. Yet it went so slowly on, and with so much Caution, that at the Trojan Wars Seven hundred Years at least after Abraham, we have the Catalogue of a great number of Kings in that little spot of Ground which made up Greece; all which were consulted and engaged in that War, which lasted so long, because the

the Kings were many. In *Egypt* the Monarchy was grown to a more Man-like Stature, as appears from the Holy Records: And to that Crown the People of *Israel* were at length Sub-
 jected, even in its more Arbitrary and Unreasonable Com-
 mands, without any Regiment or Laws of their own, till the
 times of *Moses*, who was first their Deliverer, and then their Deut. 33. 5.
 King. So that here, as I said, ~~we~~ must needs date the Ori-
 ginal or Rise of their Government, when all the Families of
 the Patriarchs were reduced under one Head, and submitted
 to *Moses*, as their universal Father, Ruler and Judge.

The other word to be explained is *Counsellors*— *thy
 Counsellors as at the beginning*— *Counsel* is Consultation,
 or Conference about some End, which being agreed on,
 it proceeds to examine and debate the most likely means
 to it. A *Counsellor* is he, who being endow'd with a
 Talent or Ability for this Work, is called upon and required
 to serve in it. For I take it as a word of Office, in its na-
 ture Ministerial, and a Man ought to have a Call before he
 assumes the Stile. Because, tho' he may be capable to pro-
 pose wholsom Advice, he is no *Counsellor* until this capacity
 be brought in to act by his Warrant who gives him leave to
 offer it with freedom. So that as good *Counsel* (for we take
 the word in the best sense here) is deliberation about a good
 End, and the contrivance of good Means: And as a *Counsel-
 lor* never answers this Character but while he pursues those
 two things without Self-regard in what he proposes; so the
 Government cannot but be happy where the Relation is such
 as the Text gives between *Judges* and *Counsellors*; the one
 not venturing to act without previous and solid Advice; and
 the other not daring to offer any Advice but what Experience,
 Conscience and Honour declare to be serviceable to those
 Ends for which it is demanded.

And such was the Government of *Israel*. For as *Moses*
 and *Joshua* were the first Judges of this Kind, so the *Coun-
 sellors* signify *Aaron* and his Successors in the High Priest-
 hood, by whose *Pectoral*, *Urim* and *Thummim*, or some o-
 ther way, God was pleas'd to reveal his Will, and give them

his Advice in arduous and difficult Cases. And strictly speaking the first Government among the *Jews* was purely a *Theocracy*; God was their King, and *Moses* and *Aaron* his Deputies, the former in *Civil*, the last in *Religious* Matters, so early, so sacred and relative was the Institution of the *Crown* and *Mitre*. And if the Precedence is given the First, it is because the Church is within the State; and Men as they make a Civil Body, are the Matter of all Government here, and their Actions what the Laws are conversant about; so that He that is the Head of such a Body, ought to be preferred, and bear the Rule, for the present conveniency and welfare of the Community. However, the others, as they also were the Ministers of God, they were enabled to assist by their *Counsel* the Chief Magistrate; who for want of their Advice, sometimes miscarried in their Affairs, as in the Instances of *Joshua's* hasty League with the *Gibeonites*, and *Jephtha's* dealing with his Daughter.

Targum
Jonath. on
Judges 11.
39.

To these frequently were added *Prophets* Extraordinary, who reported the Divine Pleasure in the most weighty Matters; and so this Prophecy of *Isaiab* was fulfilled in *Ezra*, *Nehemiah*, *Haggai* and *Zachary*. But the Standing Commission was that of the High-Priest, and it was his Office to be a *Counsellor*; as the Office of a Prince to be a *Judge*.

Under the Kings afterwards there were several others honoured with the same Stile; as *Jonathan* and *Hushai* were *Counsellours* to *David*, the Old Men to King *Solomon*, and others; and the Ministry of these may be serviceable to the State, where care is taken not to depend too much on the Advice of *Achitophel*, and that *Rehoboam's* Novices prevail not too much on the Prince's Ambition or Easiness, to Enslave and Oppress the People. And thus for the First thing the Constitution referred to— *I will restore thy Judges as at the first, &c.*

Chr. 27.

Chr. 10.

Before I proceed to my Second Point, it concerns me to see, Whether the Notion of the *Sanhedrim* doth not contradict the Interpretation I have made on these words. For if they are the *Judges* and *Counsellours* here intended, as some

are

are apt to think, and of so great Figure as to Eclipse the Majesty of the Jewish Princes to that degree, as to let them have no Influence or Authority, but what they claim'd as their Members, or within their number, then I have mistaken the Meaning of *Isaiab*, and the Nature of the ancient Constitution of *Israel*; in the return of which, the Prophet foretells their Happiness: And which, as I have dated under the Reigns of *Moses*, *Josbua* and the *Judges*, so I understand it to be a Compleat Monarchy, with as much Power or more than the Kings after them.

By the *Sanhedrim*, I mean the Senate of Seventy Two, (a So many fatal Number to our late Monarch) being Six out of every stood up to Tribe indifferently chosen, to whom some *Rabbins*, and others have the R. Sentence d. on their Credit, have given such an Exorbitant Power, as not only to affirm, That a King of *Israel* could do nothing without them; but assert further, that they might *de jure* Cite, Judge and Whip him, as they saw reason for it. And probably it had been so in King *David*'s time, if *Achitophel*'s Success had been equal to his Wishes, whom they make the President of such a *Sanhedrim*.

The truth is, several of the Jewish Writers, out of prejudice to the *Roman* and other Monarchies under which they frequently groaned, have spoke big Words about the Synedrual Authority in the Ages of their Fathers: But as they are wanting in the solid Proofs and Examples of that Power they ever and anon attribute to it, so their Discretion may be question'd to suggest such a method of Government to be of Divine Appointment, as might be dangerous to those Sovereign Princes in whose Cities and by whose Indulgence many of 'em flourish and live.

But we depend not on this Argument; for we say, they are injurious to Truth, as well as to their own and those Princes Interest: And whatever countenance such a Form may have in other Countries, they have little reason to charge their own with it, much less make God the Contriver and Founder.

Exod. 18. It must be confess'd, That *Jethro* perswaded his Son-in-Law *Moses* to substitute some other *Judges* to hear inferiour Causes, which he accordingly did, and God was pleas'd to approve and confirm the Design. But the Reason of it is expressly set down in Scripture and *Josephus*, not in the least to lessen *Moses's* Authority, but to give him some ease in the execution of Justice, and lighten the Burden, as both the Writers call it. It was morally impossible for *Moses* in Person to go through so many Controversies and Disputes as daily came before him; so that it was necessary to appoint these Deputies to assist him in the more trivial Suits, though what they did may be reckon'd his Acts, because done in a Subordinate way, and by Commission from Him.

That this was so, cannot be well doubted; if we consider that Passage which afterwards fell out concerning *Korah*, *Dathan*, and *Abiram*. It appears by this Conspiracy, that after the Election of the Seventy Elders, *Moses* had the Sovereignty in his own hands, because their Charge against him was, that *He had made himself altogether a Prince over them*—and they tell him and *Aaron*, *You take too much upon you, and have lifted up your selves above the Congregation of the Lord*—An Article that affected them no more than the rest of the *Sanhedrim*, had *Korah* and his Fellows then discover'd any such mighty Consistory to partake of the Government in which it seems *Moses* would not admit an Equal. What the Issue of this Rebellion was, that Chapter shews: One Schism was punish'd with another, and the Earth divided and swallowed them up. So that, how Arbitrary soever *Moses* was thought to be, yet it pleas'd God to justify him with Miracle, and by a Plague immediately following, let the People know whom they were to Obey as their Lord and Sovereign.

Josephus indeed informs us, That under *Moses* and his Disciple *Jashua*, who at that time had the Empire and Army, the Nobility and other Worthy Men Ruled the State. He means the One Office was Military the Other Civil; and so he speaks, *ὡς ἡ στρατιὰ*, *He was their General*. Yet in this Case, if the Nobility and Elders govern'd independant of the

the Prince, how could this Author say, that after *Joshua's* death, the People were without Government eighteen Years, till they found a Valiant Just Man to Rule, who with his Successors were call'd *Judges*. This proves their Power to decrease with the Prince, or otherwise the Nation could not be so many Years in an Anarchy or without any Government at all. Nor had there been occasion to demand of *Phineas*, to *Ibid.* whose Charge the Administration of Publick Affairs should be committed, if that Senate had the Power pretended, and could without any other Governour Protect and Rule the Nation.

We often read in the Book of *Judges*, what a licentious and lawless Life the People lead, during the several *Inter-regnums* or spaces of Time between the Death of one Judge and the Choice of another: Not that they wanted Laws, but there was not sufficient Power to force Obedience to them. Thus it is said, that *it came to pass when the Judge was dead*, Ch. 2. 9. *that they returned and corrupted themselves more than their Fathers in following other Gods, to serve them, and bow down to them, they ceased not from their own doings, nor from their stubborn way*— And again— *In those days there was no King in Israel, but every man did that which was right in his own eyes*— This was too fully explain'd in the Sodomy of *Gibeah*, and *Micah's* Idolatry in the very Verse before; which being the proper Subject for the *Sanhedrim* to work upon, as their Republicans give out, and seems to be confirmed by that Saying of Christ, that *it could not be that a Prophet should perish out of Jerusalem*— the case of false Doctrine and false Worship being the Points, that Court more especially, took cognizance of.) If there had been, I say, all along from *Moses* downwards, such a standing Authority among the *Jews*, how comes it to pass, we find the Accounts of so much Irreligion and bad Morals in their days, so inconsistent with the Notion of that Consistory, and the Influence it is supposed to have had over Prince and People.

The great Instances of Prerogative and Majesty in making War, creating Judges, and, which we might think the proper

per work of the *Sanhedrim*, the ordering of Church-Affairs, deposing ill Ministers, and the like; That all this was done sometimes immediately by the Kings themselves, must be evident to any body who will be at the pains to go thro' the History of those Princes in the Books of *Sammel*, *Kings* and *Chronicles*. Nay, the very putting a Prophet to death, or discharging him out of Prison, This also was the King's Act, as we see in the Example of *Zedekiah* and *Jeremiah*; and this without the Rebuke or Murmur of that Assembly, tho' then the King's Circumstances were very low, and might have encouraged them to it.

Jerem. 38.

And when we further add; That the Holy Book charges the King with the execution of Justice, and punishes him for the Peoples Sins (which would be very hard, if the Male-administration or Mismanagement were not his own, or that he had not sufficient Power to order things better.) All this is evidence, That the terrible Notion of the *Sanhedrim* is such a Dream, as perhaps may frighten him that hath it, but is of no great Effect to move other People, or engage them to believe it any thing else but the disorder and weakness of the sleeper's Brain.

Yet we must allow, that in the last Ages of the *Jews*, after the *Babylonish* Captivity, this Court made some small Figure in that part of the World; and we have a sad Testimony of it in their Behaviour towards the Lord Christ; an unparalell'd piece of Barbarism and Cruelty; serviceable indeed to the Decrees of God, and the Redemption of Mankind; but, which shews them to be Men without the common Principles of Conscience and Honesty, in murdering a Just Person, whom the President himself declared Innocent. But admit them such a Court in those days, with that Plenary Power they boast of (which is difficult to prove, and 'tis plain the *Roman* Deputies were at length above it) yet 'tis a good Answer for us to say, that *from the beginning it was not so*—and we are now speaking of such Judges as were at the first, and such Counsellors as were at the beginning. And though we should admit the Institution of the Seventy Two under the Character of

of the latter (as probably some of them might be *Counsellours* and Ministers of State; and therefore *Hebrew* Writers say, That it was one necessary qualification to recommend them, if they understood the Languages, in order to be Interpreters to their Princes) yet that they were not such *Judges*, as the first word supposes, and had no Power paramount to the Kings of *Israel*, appears by what hath been offer'd against this Objection. And therefore taking it for granted that the Jewish Government was, as indeed it was, *Monarchial*, we pass to the Second Thing: To shew and describe the Happiness this People were to have in the *Restoration* of that ancient Constitution.

2. *I will restore*— The Government referred to, being that of *Moses* and *Aaron*, *Joshua* and the *Judges*, 'twill be requisite to lay before you, in little, the Acts, Conduct and Behaviour of those Princes, and let you see how they did contribute to the Prosperity of their Subjects: And to begin with *Moses*. His first care was to make good Laws, Civil and Religious, and see them impartially executed. And what pains he took this way, we may partly read *Exod.* 18. 13, &c.— *And Moses sat to judge the people, and the people stood by Moses from morning unto the evening, and he made them know the Statutes of God and his Laws*— And this he did with so much Application, that his Health was in great danger by it; and therefore *Raguel* his Wife's Father, gave him the Advice above-mention'd, to appoint Commissioners for the decision of lesser Matters.

When at any time the Necessities of the People made them murmur in the Wilderness; and gave 'em reason, as they thought, to Libel his Government; tho' there was not the least shadow of ill Conduct on his side, yet his Meekness was such, that he would not punish the Insolence, but remembering that their wants extorted it from them, he not only forgave, but pitied and employ'd the Interest he had with God, both to pardon and supply them. And his concern for them and their Welfare was so remarkable, that when God was provok'd to that degree, as to resolve to destroy them for their

Exod. 32.
32.

Idolatry in his absence, hear what the good Prince saith; *Ob this people have sinned a great sin, and have made them Gods of gold, yet now if thou wilt, forgive their sin, and if not, blot me, I pray thee, out of the Book which thou hast written*—such a sense he had of their danger; so much a Father he was rather than a King: *A Person wise in his Counsels, and in the Execution of them never had his equal: His Affections so much submitted to his Wisdom, that he seem'd not to have any, and that he knew only the names of those Passions which he perceived to be active in other men*—So Josephus of him.

Antiq. l. 4.
ad fin.

And as for his Disciple and Successour Joshua, what a Prince he was, appears in that short Character given of him by the same Author; *A Man exalt'd in all sorts of Vertue; incomparably Skilful in matters of Government, Valiant in War, and Wise in Peace*—

And let this be the summ of those two Reigns; That they brought the Jews from the utmost degree of Streights and Slavery, to an admirable height of Riches and Glory; And all this without any benefit to themselves, besides the Conscience and Honour of having Governed well. This was all the Harvest they reaped from so many Victories; This was the Reward of so much Sweat and Blood; This the End of their Watchings and Cares; This the Portion of all the Territories, Substance and Treasures taken from the Enemies; All which they divided among the Tribes, and did it by Lot, to avoid the suspicion of gratifying Favourites, or setting any mark of distinction on their natural or immediate Families. No, all the People of Israel were equally their Subjects and Children; all to be well provided for; all to be made Happy; all to have a like share in the Success, that as far as in them lay, there might be no reason for them to envy and curse one another.

After these followed Othinel, Ehud, Shamgar, Debora and Gideon, who as in desperate Cases, they were invited to take the Government on them, so they discharged the Trust as Men commission'd from Heaven; *The Spirit of God came upon them, and they judg'd Israel, and the Children of Israel prospered under them*—Men so void of Ambition, that as they

never

never attempted the Rule before the Dangers of the Commonwealth, the Fears and Addresses of the People urged them to it, and God commanded it: So when the Service was over (without any Self-denying Ordinance of their *Sanhedrim*) like the worthy *Roman*, who made good *Isaiah's* Prophecy, by turning his *Sword to the Plow-share*) they could have been willing, had it been permitted, to retire to their private life, and Ruled as Kings no longer. And of this *Gideon* is a Proof; who having so much obliged the Nation by the Deliverance he had given them from the Hand of *Midian*, that thereupon they proposed an *Act of Settlement* to fix the Monarchy in him and his Line, he refused and hindred it: So little mixture of Selfishness there was in all he did, and so little would he better himself by the help he gave the distressed People, or let his Generosity ask a Crown of 'em. *I will not rule over you, neither shall my Son rule over you, the Lord shall rule over you*— And tho' *Josephus* tells us, that he^{Judges 8.} did Rule the Israelites for the space of forty Years; yet he saith^{Antiq. l. 5.} withal, that he laboured to be dismissed the Government, but was^{c. 8.} constrained to continue in it.

I will name but one more, and he was the last of them, I mean *Samuel*; whose Government was so easie all his time, that he makes this Challenge: *Behold, saith he, here I am, witness against me before the Lord; whose Oxe have I taken, or whom have I defrauded? Whom have I oppressed? or of whose hand have I receive any bribe? And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand*— So little had he vexed or burden'd them during his Government, but followed those excellent Patterns set before him.^{1 Sam. 12.}

And if the *Judges* were such, we need not fear but the *Counsellours* were like them. Either such Men, whose Principles lead them to advance the Publick Good, or whose discretion would not offer at any other Advice than what was agreeable to the Sovereign's Mind, who always studied and desired nothing more than the Honour and Safety of the Nation.

So that the result is this: If it be a good Constitution where a Nation flourishes; where its Territories are enlarged; where the Subjects are made rich and formidable; where the People are secured from Oppression at home, and from being a prey to Enemies abroad, put out all fear of being enslaved by their own Prince or any Foreigner, then the Government of *Israel* we have been hitherto describing, deserves that Character; and we have reason enough to believe, the Prophet promised the *Jews* a Blessing in the Text, where he speaks of a *Restoration*, and that God would give them such *Judges* as they had at first, and such *Counsellours* as they had in the beginning.

Thus I have done with the Two things I propos'd for the Heads of my Discourse: The *Original Constitution* of the *Jews*, and the *Happiness* of being restored to it.

But what is this to us? The *Civil Politie* of that People concern us no more than their *Ecclesiastical*: Both were Shadows, and we have seen their period. And unless we had security that all Sovereign Princes would be as Faithful as *Moses*, as Pious as *David*, or were as Wise or Peaceable as *Solomon*, unbiass'd by any Motives but what administred to the Prosperity of a Nation committed to their charge, we have no cogent Reason to take this Precedent, and to make our selves Slaves to one Man's Pride and Ambition. The description of such a Ruler *Samuel* gives— 1 *Sam.* 11, to 19— and 'twill be some labour to sanctifie it into a Blessing.

Thus, or to this purpose, they argue against the best of Governments: But to say somewhat to the Objections.

'Tis true, the Government of *Judea* obliges not to an Imitation; yet I think it may be safely said to redound much to the Credit of *Monarchy*, that the wise God himself was pleas'd to begin it among his Favourite-people; and that Nature taught, and Histories shew it to be every where the only Government for above half the Age of the World after the Creation. And tho' indeed in progress of time some *Republicks* intruded into *Greece* and other Places, yet it is observable, that our great Redeemer the Lord Christ, seems to restore it at the *Incarnation*, when there was nothing besides *Monarchy*.

over the whole Universe. And it suffices that *They* admit the *Constitution* good, if the *Men*, set to Govern, were suitable to it.

But, alas, *Princes* are subject to *Appetites*, *Infirmities* and *Passions*. And it is not to be denied, for all this is humane Nature; There is no *Theocracy* now: *Princes* are *Men*, and not *Gods*, and where are Men without Passions?

By the Influence of these therefore they may be tempted to Tyranny. Nor is it unlikely, for we sometimes read of such a Tyrant over many Cities, and it was sad for the Subject; But we read also of 30 Tyrants in one City, which was worse, and it was a glorious Act in *Thrasibulus* to expel 'em.

Princes are Ambitious, and the greediness of their Favourites intolerable. But is it not the same Case under other Governments, call them what you will? Every Senatour hath his Ambition and his Favourites too. And surely the Charge must be so much the more to feed and enrich so many. And where the Governours swell to a great number, in proportion the Expence and Burden must be greater.

Kings are Touchy, and their *Wrath* like the roaring of a Lion—And as they have Power, so they cannot long want opportunities to exert that Power; and their Revenge is sure and heavy. But then these dreadful Resentments reach very few in comparison of those Places where the Rulers abound, and where it is almost impossible for a Subject to escape, when there are so many Eyes to see Faults, and so many Hands to punish them.

And of this the State of *Venice* is a sad Example, where even the better sort of Citizens must resolve either to flee abroad, or be ruined at home, upon the least offence given a Nobleman, or any in his Train; and sometimes perhaps, when there is no other proof but bare suggestion to make the Sufferer guilty. And in general, it is the common Observation of Travellers abroad, that they seldom read *Liberty* writ over the Gate, but entering the City they find *Slavery* within.

Yet the unthinking People swallow the Bait, and are greedy of the Purchase, tho' they pay never so dear for it. Such is the

the itch of Ambition and Gain, which tho' Objects at a vast distance, yet they all hope in time to reach them; and then the use they put 'em to, is the very same with what Men design by the *other Commissions* they take, which is not for the sake of the *common Good*, but in order to make up a *broken Fortune*. And in the mean while, they bear the Burdens laid upon them in expectation of their own turns, to oppress their Fellow-Citizens, or Country-men; the prospect of which is the sole comfort these miserable wretches have to buoy 'em up under the weight of their own Oppressions and Bondage.

This is indeed more properly in *Popular Governments*; yet in *Oligarchy* the Motive hath its place from the like *Rotation* or *Circle* of Succession in all the beneficial Employments of the *State*; which is confessedly the rise of particular Families; but how the Commonwealth suffers by it, is easily seen, when we may discover in the Accounts, that besides the necessary Expences of the *Publick* in *Peace* and *War*, vast Treasures are consumed to satisfy private appetites, and make 'em amends for their patience so long.

But over and above that Inconvenience, what dangerous Consequences this *Course* hath, we may be able to guess, by remembering the Case of *Alcibiades* at *Athens*, and some other Captains at *Rome*, who by the Custom of their *Rotation* being laid aside, and their Commissions given to unexperienc'd Men, the Fleet of the *first* and the Army of the *last*, were brought to great extremities, and at length utterly lost, by an unseasonable Compliance with the Suffrages of the People. 'Tis true, sometimes their Fears taught 'em more Wisdom, and they thought fit to overlook this Custom in the frequent

John 18. Consularships of *Marius*, &c. But for the most part their Temper was that of the Multitude, who were obstinate in their choice

Acts 19.32. of *Barrabbas* before *Jesus*. Or else all in hurly-burly, like them at *Ephesus*—Some cried one thing, and some another; for the Assembly was confused, and the most part knew not wherefore they were come together—

Some cry one thing, and some another—That's another Misfortune all these sorts of Governments are liable to. For Emulations, Jealousies and Envyings, are natural to Men of equal Power. And from hence arise *Factions* and *Parties*, who in all their Debates, do not so much weigh *what* is said, as *who* it was that said it; and the Counsel is good or bad; not as it concerns the Publick, but as it suits their Affections and Interest, whose *Industry* can produce *majority of Votes*, and whose great *Reason* is *Number*. This very thing was fatal to *Carthage*, one of the mighty Commonwealths the Sun ever shin'd on; when the Malice of *Hanno's* Faction so prevail'd against *Hannibal*, as to force him back from *Italy* for want of Supplies, chusing rather to sink their own City, than let that brave Captain Subdue *Rome* to it. As it accordingly fell out, the Enemy following their Conqueror home, and in the issue destroying *Carthage* and him.

These are Mischiefs a Monarch is not so much expos'd to: And tho' he hath *many*, and probably *different*, *Counsels* offer'd him, yet still they are no more than *Counsels*, which the Prince may take or let alone. *Advisers* may clash and hate one another; but the Governour being *one*, if he cannot reconcile *them*, he can reconcile *what* they propose to the Publick good, at least so much of it as will serve his present turn, without fearing their resentments who are of the adverse Opinion, and *who are Counsellors, and not Dictators*, as the *Royal Martyr* makes the Expression.

I speak all this in pursuance of my Subject, and to shew in some low degree, That the Exceptions against *Monarchy* are in reality, but so many Props to support it.

The great Proof of *Divine Right* I have not touch'd upon, nor will any further mention it, then in the *Monarchy* of *Israel*; which being of God's appointment, it may speak for it self, tho' not in the language of an *Universal Law* to oblige every where to an Imitation. I acknowledge *Magistracy*, with *St. Paul*, to be an *Ordinance of Heaven*, and the Insti-
Rom. 13.2.
 tutation of it Sacred. But for the *Model*, I mean what *Form* to express it in, I leave that to humane Prudence, and consider

1 Pet. 2. 13. it with St. Peter, the Creature of Man. And as it is made for the good of Men, who are the Matter of Government, so 'tis left to Men to digest it to their conveniency, and make it answer the end of its Institution. And therefore a Subject at Venice, Genoa or Holland, is under the same obligation of Obedience with him in France and Spain, and he is to submit not only for Wrath, but Conscience-sake. If he resists in any of those places, he resists the Ordinance of God; and they that resist, shall receive to themselves damnation—

But as to what concerns our selves, we have that Form and that Happiness the Text speaks of; and the Argument for it is the Prophet's, Original Constitution, having our Judges as at the first, and our Counsellors as at the beginning. So that Prescription gives it the right, and 'tis the Blessing of the Day to have it restored, and be put in the possession of it again.

Conc. Nic. Ta dexia en epistola— was the wholesom Advice of the
Gen. Can. 6. Council of Nice to compose the Church of God. Custom is a solid Plea; a thing for the most part very Venerable and Sacred, or at least esteemed so. We see the force of it in very trivial Instances, I will not say seemingly Ridiculous; tho' possibly were our Fathers alive to give the reason of 'em, we might discover 'em to be the Fruits of good Contrivance and Wisdom; and as foolish as they appear, it might be in many cases more folly to reject 'em.

We hold our Monarchy by this Tenure; and whether we take our selves for Aborigines or Cadmean born; whether descended from Phenicia or Troy, Rome or Germany, or whatever other birth the Histories or Fancies of Men give us; whether Saxons, Danes, Normans or Scots; whether before, under, or after the Heptarchy; whether of the Line of Lancaster or York; whether before or after the Union of this Island into the one Name of Great Britain; Fix us where you will, we can find nothing but Monarchy among us, with those Helps and Assistants of it the Text mentions and we now enjoy; and tho' we lose our selves in point of Pedegree, yet the Evidence of this Government is so clear and strong, that I may honestly apply what Isaiah saith, That our Governours

vermonrs are as at the first, and our Counsellors as at the beginning.

I confess our late unhappy Times have left a Proof of the Uncertainty of *Humane Affairs*, and told us, That there is nothing so *Ancient*, or so *well Settled*, but what is expos'd to Change and Violence. But to be silent in the *Novelty* of such a bold Attempt to disturb the Throne, and Out Him who had it in possession, what were the Effects of this Reformation? What were the fruits of those things whereof we are now ashamed?

The Monarchy expiring, in how many Shapes, by a kind of a *Pythagorean Conveyance*, was the Government seen; and after that Doctrine, suited to the Nature of the Animal it appear'd in: Sometimes a Body with many Heads, and sometimes with none; and, which was Unnatural too, one while the Eye would say to the Hand, *I have no need of thee*; and the Head to the Feet, *I have no need of you*. And herein alone they clos'd with *St Paul's Allusion*, That those Members of the Body which were less honourable, upon these they bestow'd more abundant Honour, and the uncomely parts had more abundant comeliness.

1 Cor. 12.
21, 23.

The first Innovation was, to Vote the Bishops an Useless, nay Dangerous part of the Upper House: And not long after, all the Lords became as Useless and Dangerous as they. Nor did the Lower House stop here, for they were not pleas'd with their own Members, but Secluded many of them; and after a while were all of 'em requited in Specie, and sent home as a pack of Men (so it was told 'em) who had arrogated to themselves, their Friends and Dependants, all the Honours, Commands, and gainful Employments of the Kingdom. This was done by the Army; and 'twas fair enough the Wheel should move on; and since what the Parliament did was by their Swords, it was highly reasonable that in their turns they should have some share in the common Prey. And as their Mace outweigh'd the Scepter, so the Sword had the advantage of being sharper; and their Darling at length could not endure that the Fools Bauble, as he call'd the Speaker's

Mace should pretend to stand in Competition with it. This was a sure Testimony of the Divine Vengeance, to pay 'em in their own Coin, and let their *Slaves* serve them, as they had served their Sovereign *Master*.

And now at last we are come to the sad Objection against *Monarchy*, I mean *Despotick* or *Absolute* Power, when the *Will* is *Law*, and the *Sword* *Execution*. An Event not depending on Imagination and Fancy; but what was our real Condition, and how many were forced to weep it in Tears and Blood? The common Complaints were, *Sequestrations*, *Free-quarter*, *Sacrilege*, *Confiscations*, *Imprisonments*, *Executions*, and other Instances of *Oppression*, as numberless as their ways of Government, their *Council of State*, *Council of War*, *High Courts of Justice*, *Protectorship*, *Committee of Safety*, *Rump* or *Junto*, with other Forms under other Names. What could be expected from this variety of Interests, but that the Nation must suffer to gratifie their several Affections and Desires? And how could it be thought, that an *Usurper* should thrust himself into Power, and not be a *Tyrant* to be able to maintain it? And where can Tyranny be but Misery will follow? And, 'What was both the reproach and aggravation of this Misery; those Flies that sucked us, were but the offspring of Dirt and Dung-hills. Our Plague was like that of Egypt, the very Dust of the Earth crawled upon us. The meanest of the People were our Rulers, and out of those Brambles proceeded a Fire that consumed the Cedars of Lebanon.

Thus as to the *State*; and for the *Church* it was rent in pieces by manifold Errors, Schisms and Heresies; not only tolerated, but embraced, defended and imposed, to sink our Consciences as low as our Fortunes, and make our Condition every way deplorable. I blush to think of the Number. But a Foreigner has publish'd it. *A Catalogue of Errors, Heresies and Blasphemies in England, 1640*—He reckons up no less than one hundred and fourscore *Heterodoxies*. in those days, when Holiness walk'd the Streets with so much noise, and the Reformers made a shew of making a glorious Religi-

on; as indeed they did, the same way as they made the Defender of it a *Glorious King*, by sending both to Heaven. I am sorry a *Protestant* should have any just Reason to write this Account; and that a *Papist* should be able to argue from it, to disgrace the best constituted Church on the face of the Earth, which was then under a severe Persecution, and gave no colour for any uncharitable Reflection.

But I take no delight in rubbing these Sores, which the Clemency of the Government would heal for the future. And I am so far from Malice, or revenging these Wrongs, that I read of *Thrasylbulus's Amnesty* at *Athens* with high degrees of Satisfaction; and think *David* never did a more generous Act, then when he pardon'd *Shimei* at his *Restoration* after the Rebellion of *Abshalom*. An Act of *Indemnity* and *Oblivion* is somewhat like the Conduct of God, who hath power enough to punish all his Enemies, but his Mercy will not let him. Yet as God, so may we at the same time abhor and mention Sins, when we pity and pass by the Men who did 'em. And as from them our Calamities came [*A Chaos of Confusion and Hell of Miseries*, as the unfortunate King call'd 'em] we may view and point at them, as People after Shipwreck do, at a Rock where they miscarried, by way of caution to themselves and others, not to split on that Rock again. And surely I may do here, as in the Devotion and Service of the Day, set before our selves and God the miserable Confusions we were lately under, in order to bless him with the greater warmth, by being made sensible what it was we were deliver'd from.

The *Passover* among the *Jews* was an Anniversary Festival appointed by Heaven it self to remember the *Egyptian Bondage*, and the Peoples redemption out of it. And their Meals at that time consisted of such Ingredients or Meſſes as signified both; and therefore tho' the *Bread* was sweet, the *Herbs* were bitter. So that Necessity required to say somewhat of the Nature and Causes of our Troubles, that we might better reflect on what has been done for us, and be thereupon induced to walk more carefully for the time to come.

By what hath been said, we learn plainly, that the best of Governments is like the most useful Element of Water; which keeping in its place and common course, is pleasant and serviceable to us. It glides gently on without noise, or such as pleases the Ear, and makes its Murmurs very agreeable. It refreshes and feeds as it passes along, and is necessary in many ways for Life and Diversion. But once diverted and turn'd out of its own Banks, it immediately becomes a destructive Flood, and rushes forward in a muddy, impetuous Stream. It roars, fumes, rages, drowns and overwhelms all before it: And notwithstanding in its own Nature, and the Creators Design, it was made for manifold uses; yet now it carries nothing but Mischief in its current; and, as the Scripture speaks, it is no other than the *Waters of Strife and Blood*, until it be reduced to its old Channel.

This Day reports that great Work done which hath made it again *Waters of Comfort*. The remembrance of it calls for Thanks; and that our Thanks may be the more hearty, let me crave your patience for a few words more to represent our Condition.

We have the happiest *Constitution* in the universal World. A *Monarchy* not more Ancient than it is Safe. Wherein the Prince hath as much *Majesty* and *Power* as may satisfy one who would answer the Honour and Character of his Place, to be the Basis of the *Commonweal*, a *Father of his Country*, and a *Shepherd of his People*. He hath Figure enough to make himself both feared and loved. He hath Authority and Opportunities sufficient to reward or punish his Subjects, as by their good or ill Actions they shall deserve it of him. The Interest he hath in a brave, rich People, will make him honourable abroad; and he hath many ways to gain our Affections, and cause him to be dear to us at home. In a word, he wants nothing to render him Great, but Power and Means to be a *Tyrant*; and that's a Stile doth not, nor will ever suit an *English King*.

The Subjects are Free and Masters of Property, which the Prince can no more Invade than we his Throne; the same
Laws

Laws being the King's *Prerogative* and our *Protection*. We ^{liberates} sit every Man under his own Vine, and own Fig-tree, and when we part with any proportion of the Fruits, it must be ^{Anglic.} with consent, and by virtue of Laws of our own making.

And this we owe, as to the good Temper and good Principles of our Princes from time to time; so also to the Vigilance and Care of our most August Assembly, who have both Wisdom enough to be stiled the *King's Great Council*, and sufficient Authority to be *Patriots* to their Country: And on this account, we do well to comply with the word of the Text, to call 'em *συμβουλοι*, or, in the language of our Constitution, *Commune Consilium*, because their Advice reaches King, and People, and they are the *Copula* and means of that mutual Understanding and Affection which ought to be between them. ^{Magnum consilium regis Angl.}

Whether the Reign of *Edw. I.* gave 'em the name of *Parliament*, I answer not, but the Thing was in being many Ages before, as appears from King *Sebert* and King *Ina*, by whom they are called *Ancient Sages*, and by their Advice the *last* made his excellent Laws, and the *first* receiv'd his *Baptism* above eleven hundred Years ago. And I believe, upon an industrious enquiry, we may advance many Ages further, and there discover the grey Hairs of these *Aldermen*, as the old Books call 'em.

Such is the Original State and Temper of our *English Monarchy*, where our *Judges* and our *Counsellors* keep together, and jointly endeavour to make the Nation Happy. And if other Designs should at any time be in their Heads, they become and are intended for Checks to one another.

And as we have our *Moses* and those *Counsellors* in the *State*, so we have the other *Counsellor* of the Text, our *Aaron*, in the *Temple*; and in both we would emblem Heaven where the *Great Monarch* sits, the God of all Power, and the God of our Religion.

Our Doctrines are pure; our Ceremonies significant and few; and as the *first* teaches us to be Good, so by the help of the *other* we are able to express it. Our Principles lead

By what hath been said, we learn plainly, that the best of Governments is like the most useful Element of Water; which keeping in its place and common course, is pleasant and serviceable to us. It glides gently on without noise, or such as pleases the Ear, and makes its Murmurs very agreeable. It refreshes and feeds as it passes along, and is necessary many ways for Life and Diversion. But once diverted and turn'd out of its own Banks, it immediately becomes a destructive Flood, and rushes forward in a muddy, impetuous Stream. It roars, fumes, rages, drowns and overwhelms all before it: And notwithstanding in its own Nature, and the Creators Design, it was made for manifold uses; yet now it carries nothing but Mischief in its current; and, as the Scripture speaks, it is no other than the *Waters of Strife and Blood*; until it be reduced to its old Channel.

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Laws

us to submit to Government, in order to discharge Conscience, and make our selves happy under it. And as all the Laws which secure a *State* are sanctified at our Altars, so we have a double benefit by our obedience to them; Prosperity here, and Glory in Heaven. Not to Injure another, is the Substance of all those Laws: Which, as they tie *our* Hands, so they restrain the greedy Desires of *other* People, and thereby we securely enjoy our own. In short, the Sacred Truths recommended to us, are *Holiness, Sobriety and Love*; and the Discipline among us is to no other End, than to press us to embrace and practise them. There is no more *Arbitrary Power* in the *Episcopal Chair* then in the *Throne*; yet we have Rules enough to contradict and discourage Licentiousness and Anarchy; but so well temper'd and so well applied with a mixture of *Zeal and Prudence*, that there is no danger of an *Inquisition*, however formed, whether after the Model of *Geneva or Rome*.

This is our Government, and this our Religion, which, during some ill Days, was not only cover'd with *Clouds of Darkness*, but moreover loaded with *Tempest and Thunder*. But the *Sun of Righteousness* hath been strong enough to disperse them. God in mercy hath removed our Fears, and restored Light and a Serene Air again. This Day is the *Memorial* of our Deliverance. And as on the *one side* we yield God Praise for rescuing us from those great and apparent Dangers wherewith we were encompassed, so on the *other* let us acknowledge it purely his goodness that we were not given quite over as a prey unto them; and withal beseech him still to continue such his Mercies towards us, that all the World may know that he is our *Restorer, our Saviour and Deliverer*.

And to engage him to this, let us further beg, That he would be pleas'd to bestow upon us such a portion of his Grace, and the assistance of that *Blessed Spirit* (the plentiful effusion of whose manifold Gifts we *now* commemorate) *that being thus delivered out of the Hands of our Enemies, we may make it our business to serve him without fear in holiness and righteousness all the days of our life*; and henceforth

forth deserve to be called, as in the words following my Text, *The City of Righteousness, the Faithful City.*

This will settle the *Church*, and fix the *Throne*; confirm our *Liberty* and *Peace*; render us Happy now, and Blessed in Eternal Life and Glory above. To which God in his infinite Goodness bring us all in his due time, thro' the Intercession and Merits of Jesus Christ, to whom with the Father and Holy Ghost, be Honour and Glory World without End. *Amen.*

At St. Paul's
May 29. 1699.

F I N I S.

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 of the Holy Ghost. To which God in his infinite
 our Father and Son; together as happy now, and blessed in
 glory. This will keep the Church, and fix the Throne; continue
 Love, The City of Righteousness, the Heavenly City.
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I thank the Right Hon. the Lord Bishop of Exeter for his kind invitation to the Right Hon. the Lord Bishop of Exeter, and the Court of Aldermen, at Exeter, on the 20th inst. By the Right Hon. the Lord Bishop of Exeter, and the Court of Aldermen, at Exeter, on the 20th inst. By the Right Hon. the Lord Bishop of Exeter, and the Court of Aldermen, at Exeter, on the 20th inst.

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Dr. Charles C. Smith